THE ANATOMY OF THE Separatists, *alias*, Brownists, the factious Brethren in these Times.

WHEREIN

This seditious Sect is fairely dissected, and perspicuously discovered to the view of World.

With the strange hub-bub, and formerly unheard of hurly-burly, which those phanatick and fantastick *Schismatiks* made on Sunday in the after-noone, being the 8 of *May*, in the Parish of S. *Olaves* in the *Old-Jury*, at the Sermon of the Right Rev. Father in God, *Henry*, Bishop of *Chichester*,

In the presence of the Right Honorable the Lord Major of this renowned Metropolis, and diverse worthy Members of the Honorable House of COMMONS.

LONDON, Printed in the yeare, 1642.

ANATOMY

The Anatomy of the Separatists, *Alias*, Brownists, the factious Brethren in these Times.

SVch is the all-daring and Lewd Licentiousnesse of these last and perillous dayes of the World, that with their Faction, Schisme & confusion of contradicting and dissenting Sectaries, the Church of England (not long since the Reformed Religion) is promiscuously shaken, deplorably enervated, miserably torne and distracted. Religion it selfe is now crucified, as Christ was between two thieves, *viz*, Superstition and Irreverence, which is a spice of Atheisme, and of the two extreames is worse peccant in the defect, than in the excesse. The World is growne into a new confused Chaos, full of new wine lately come from *New England*, a new Spirit, new Revelations, & new Formes of Prayer. There is such a giddinesse in the profession of Religion, that every one almost is led by his own opinion, and most men in matters of judgement are divided one against another. 'Tis too true, that many places in the Kingdom of *England*, and in this Citty of *London* are too much *Amsterdamnified* by braineless opinions, and severall senses, which indeed are senseless senses in Religion. Religion is become common Table-talke, the ordinary discourse at very our-Commons and Ordinaries, where a man shall hardly find foure together of one mind. The *Papists* will have their way; the *Atheists* will have their way; the *Brownists* their way; the *Anabaptists* their way, the *Familists* their way; and the *Sisters of the Fraternity* their way: So that in these various and irregular wayes, they make such an intricate Labyrinth of Religion, that few or none scarce can find out the right way. A man may with more facility reckon up all the species and kinds of Nature, then describe all the Sects, Divisions and Opinions in Religion that are at this time amongst us. Some approve of Popery, because Ignorance is the mother of Devotion; Others affect nothing but their own silly fancyes, esteeming all things else prophanation and superstition. One at the receiving of the holy Communion will not kneele, another will not stand, a third will sit downe, a fourth will not bow; One holds reverence to be Popery, another that Rayles before the Communion Table are *Romish*, and that all decency is Superstitious. Some say it is lawful to kneele at receiving the Elements of the sacred *Eucharist*, others argue and plead for it, as expedient; some again do presse it as necessary; and there are others (indeed too many of that Sect amongst us) who abhorre it as Idolatrous. One out of zeale, somewhat inconsiderate, cryes down Episcopacy, as Antichri-

ichristian: Another very moderate, wishes earnestly Episcopacy were reformed and purged from the *Romish* and Tyrannicall government, that incumbers it: A third kind of men carryed by a contrary wind, maintaine Episcopacy to be *Jure Divino*: Thus *quot homines, tot Sententiæ*, So many men, so many minds. From these premisses of Discord and Faction, needs must there proceed much tumult and distraction to the great disgrace and scandall to the true Protestant Religion, to the encouragement of the wicked, who seeing that there are so many Sects and Separatists, will therefore be of no Religion:

O Deus bone, in quæ tempora reservasti nos! Polycarp.

Well may we take up that exclamation of the *Roman* Orator, *O tempora! O mores!* Bad times, wherein there are worse men, and worst of all manners. *Plenitudo hominum, sed solitudo bonorum*; a plenty of men, but a scarcity of good men. There is such a multitude of Sectaries in all places, both in our Cities and Countries, that we may justly feare this little Island will be turned into a great *Amsterdam*.

Hinc illæ lacrymæ, One would reconcile Popery and our Religion together, another would introduce faction and innovations into the Church: So that between the *Papists* and *Separatists*, the Church strangely suffers. This latter sort of late days hath been very impudent and turbulent, both to the Church and Common-wealth. They were never more insolent at any time, then they are now at this time, and never more frequent and resident in any place then in the two famous Cities, *Amsterdam*, and this of *London*. They are the Separatists, or Brownists; the Libertines or Anabaptists; who are grown to a great head, (for indeed they are *Bellua multorum capitum*) a giddy-headed multitude, & are so common amongst us, that they are commonly call'd the *Round-heads*. The *Fraternity* at *Amsterdam*, and the *Brownists* in Town, are brethren of the same Tribe. They are nominated *Brownists* from one *Browne*; as we usually terme the *Lutherans* from *Luther*, the *Calvinists* from *Calvin*, and the *Arminians* from *Arminius*. These are the late up-start Sectaries of this age, the new crept in Caterpillers of our Kingdome, that do more mischief dayly, than any sect whatsoever. These are the *Ionahs* that have raised the tempest; these are the *Achans* that do trouble our *Israel*. They are so many for their multitude, that like Bees they swarme amongst us. Indeed the time was when they crept in corners, but now they are like the Egyptian Locusts, covering the whol land, ye may know them by their frequent and far fetcht sighes, the continuall elevation of their eyes, their meager physiognomies, solitary countenances, sharp noses, by the cut of their hayre, made even with the top of their prick-eares, (for their haire is as short as their eye-brows, though their consciences be as vast as the Ocean) yee may further discerne them by their broad hats and narrow ruffs, which they usually weare, the putting of their gloves under their girdles, and the folding of their hands one within another. Indeed they are painted

Sepul-

ulchres, whited walls; whose Religion consists in frequent fasting, long prayers, which devoure widdowes houses, the outside of hose vessels are pure and washed, but within full of filth and corrup-on, under sheep-skins are ravenous Wolves. They hold that Religion ght to be guided by the motion of the Spirit, not reason; therefore ey will rule Religion, Religion shall not rule them, or else they will against Religion, as the Iewes did in meeting Christ with swords staves. They pretend sanctity, but intend impiety; much they pro-se, but little good they expresse: Their Piety is altogether dissem-ed, and what that is, tis sufficiently known; for *simulata sanctitas est plex iniquitas*. Religion is of it selfe pure, unspotted, immaculate, and defiled; but they by their private malice, do endeavour to pollute contaminate the purity thereof. They say they would have Reli-on reformed, but their ayme is to have it deformed. These were cal-in Greeke ἀφορισμένοι, in Hebrew *Paratzim*, *viz.* Separatists, for o-er men they accounted profane people of the earth, but themselves only holy men in the Land; therefore with others they would converse for feare of defilement. In a precise manner they looke own with their eyes, when inwardly a whore is not more deceitful. ey are double-minded, hollow-hearted, and wil as nimbly swallow at a bit, another mans estate, as our *Dutch* will pills of butter, and ver purch for it, All is fish that comes to their net. *Unde habeant ne-querit, sed oportet habere.* They make it no matter how they come it, so they have it. Their mouths are repleni shed with yeas, and ve-lyes, but their tongs and hearts do as much differ as truth and er-ur: though they do seldome damnably sweare, yet they will most ominably lye. For lying, falsehood, and hypocrisy, these are their fa-iliar expersions. They are much addicted to prayer and fasting; for ey frame a long Babel-like prayer, made up with hums and hawes; d though they affect fasting well, yet they love their flesh better. ey much delight in private conventicles, and secret and obscure aces, in which voluptuous wantonnesse has her meeting, where the irit enlightens the understanding to see a sister in the darke: though ey are supercilliously rigid and censorious, yet they seem very chari-ble; for rather then their sisters shall want food, they will fill their lies, and rather then they shall be naked, they will cover their bo-yes. Brothers they are, but not of the blade; for they cannot endure Cavaleers; yet they are lovers of the sisters of the scaberd. Brethren ey are, not of the Corporation, but the separation; like *Simeon* and i, they are *fratres in malo*. They are altogether ignorant, therefore ey despise all learning: for the tongues and languages, they utterly re and detest them as profane, and for our ordinary Latine, they it is the language of the beast. They are resolved still to be as they ignorant, for they hold it Idolatry and superstition to learne to d, because the very first letter begins with a Crosse.

The Crosse they account the marke of the beast, and though it be the ancient ensign of Christianity, yet by them it is contemned. All Crosses they defie as may-poles; the one they hold profane, and the other they averre to be superstitious. They can endure no Crosse but that on Silver or Gold; and for the Crosse in Cheapeside, it is the pillar of golden superstition, the abomination of the City, the City Idoll, and a supporter of Idolls, having so many images about it, which is as displeasing to their sight as the Counter in Woodstreet is to an indebted Citizen. All Ceremonies they account Popish, a Surplesse the smock of the whor of *Babilon*, the sight wherof is as terrible to them in a Church at noone, as the apparition of a Ghost in a Church-yard at midnight. An orthodox and lawfuly called, and allowed Minister is not minded amongst them; for they hold it as lawfull for Artificers, and Laymen, to preach in publike, and those that are most inferior, as Coblers, Wevers, Leather-sellers, Box-makers, Iron-mongers, Felt-makers, and such mechanick fellowes. These and their holy sisters (for they may well be linkt together) are they, who by their unreverent gestures in the Church disesteeme of Church-Prayers; These are they who contemn the publike service of God, and cry down the Lyturgie of the Church of *England*; that solemne Lyturgie, celebrous by the piety of Bishops, and Martyres, hallowed with the bloud of some of them who composed it, established by the Lawes of this Land, by severall Acts of Parliament in this Kingdome, attested and approved by the best of all forraigne Divines, confirmed by the subscription of all the Clergie, accepted of by the most and best of all the Laity, and hath continued since in the raignes of Queene *Elizabeth*, King *Iames*, and our gracious King *Charles*, in the Church of *England*, for the service of God these 90. yeares; that this holy exercise of Religion should be by them vilified, interrupted, and depraved, what doth it tend to, but the advancing of Heresie, Schisme, Profanenesse, Libertinisme, Anabaptisme, and Atheisme?

We acknowledge, that some parts of our publike Liturgy, may be very well corrected, (and thankes be to God the great Counsell of the King, and the Kingdome have consulted and determined about it) but the clamours now go very high: Impudence or Ignorance is at this time grown so frontlesse, that it is confidently expected by many, that all formes of publike worship should be utterly abrogated, and that our booke of Common-Prayer should bee quite abolished, as they would have Episcopacy everlastingly extirpated.

They affirme that that which is called the Liturgy is the same with the Masse, either a Lethargy of worship, or a Masse of Idolatry; wherein is no purity, but all papistry. In the Service-booke they say there are foppish and foolish Tautologies, as in these words, *The Lord be with you and with your Spirit*: And in the *Letany*, there are vaine and frivolous repetitions of words, as *Good Lord deliver us*, and *We beseech thee*

to heare us good Lord; which they are not ashamed to say are ridiculous Invocations like magick spels, and no better than conjuring. These moderne Zealots (forsooth) are offended at the vestments and habits of the Clergie; every thing though never so laudable, decent, and necessary, if contrary to their opinion, is by them accounted profane, or superstitious. They make no reckoning of the Church of God, than of a barne, or a stable, either of these is all alike to them. Barnes and Stables are for threshers and hostlers: the Church is the House of God: yet they are so base minded, as to conjecture a barne or stable good enough for him, whom the heaven of heavens cannot containe, the high and lofty one that inhabiteth Eternity. They account their own houses as holy as the Church; Tis strange Divinity, and yet I hold no inherent holinesse in either. I have read of a sort of Hereticks about the yeare of our Lord 1126. who would have all Churches defaced and demolished as needlesse Fabricks, and unnecessary structures; for God dwels not in temples made with hands. Sure these Separatists are of their minds; If they were not, they would mind the Church better then they do; But these love to stand without at the Church doore: I am sure they have no president for it out of the Word of God, that whilst the preacher and people are praying within, they should stand prating without. That description of S. *Paul* may be properly predicated of them: they are lovers of their own selves, covetous, boasters, proud, disobedient, unthankfull, unholy, without naturall affection, truce breakers, false accusers, incontinent, fierce, despisers of others, heady, high minded, φιλήδονοι, *magis quam*, φιλόθεοι, lovers of pleasure more than lovers of God, having a forme of godlinesse, but denying the power thereof, 2 *Tim.* 3. 2, 3, 4. That likewise of S. *Iude* may be truly applyed to them, they defile the flesh, despise dominion, and speak evill of dignities, 8 ver. These are they who separate themselves, sensuall, having not the Spirit, 19 ver. And who these persons are, who say they have the Spirit, the subject of this small Tract doth sufficiently declare, the Separatists. They are offensive to God in the contempt of his Ordinance, whose commandement is, that every soule should be subject to the higher powers; and they are injurious to the King and State, whose power they despise, and government they affront. Their lives are hypocriticall, their positions schismaticall, their thoughts perilous, their words malicious, their Acts mischievous, and their opinions impious. They hold it a matter arbitrary or indifferent, which they dispense with at their own wils & pleasures, to behave themselves irreverently, unmannerly, undecently, and disorderly in Gods House, in his presence, and that under pretence of avoyding superstition, *Dum vitant stulti vitia, in contraria currunt*: what is this, but to avoyd *Scylla*, and fall upon *Charybdis*? to run from one extreame to a worse, *ex fumario flammam*, out of the smoake into the flame. This is the reason they have made so many uproares, the like in pristine ages unparalleld

paralleld motions and commotions in our Churches of late dayes, in the Cathedrall of S. *Paul*, within these few months, and in S. *Olaves* Church in the old Iewry, on Sunday in the afternoone being the 8. of *May*, I know not by what unhappy fate, there was at that present congregated a company of rude Rascals, to the number of above 100, who as soon as the right Rev. pious and learned Bishop came up into the Pulpit in his Lawn sleeves and other vestments suitable to a Prelate, they presently like an unmannerly and ill-bred crue of unruly curres, made such a hideous clamour in the Church of God, crying joyntly, most impudently and with one accord, *A Pope, a Pope, a Pope*, to the astonishment of the man of God, & to the admiration and amazement of the L. Major, the *Parliament* Gentlemen, and other noble and worthy auditors that were then present. Some of the varlets ran out of the Church, others by the L. Majors officers were thrust out of the Church, and the doore shut upon them :- And I wish this cursed Sect may be ever excluded as from our Churches, so from our Cities, Assemblies and Societies: I am sure, in the purest times of the Primitive Church, there were *Ostiarii*, Doore-keepers, to debar from ingresse into the Church notorious Hereticks, obstinate Idolaters and profane livers. I would not be accounted uncharitable, therefore my opinion is, that these sons of tumult bare no violent malice to the Right Reverend Bishops person, (for he is the object of every mans love) only I imagine their inveterate spleene aymd at his function. A Pope and a Bishop are all one with them, when these turbulent Schismatickes were in the street, they fell to picking of quarrels, and broke many glasse windowes in the Church, in the time of the Sermon, they were so audacious and impudent as to say, that they who were in the Church were at Masse, and that the Lord Major was a Papist, whom God and the world knowes to be a Gentleman of an approved and unblemished integrity, and an unfained Protestant of the Church of *England*. One thing I have more to relate, that on of the rascals was the same day apprehended, & examined by some of the Parliament Gentlemen after Sermon in the Lord Majors house, & was by his Lordship committed, of whom hereafter ye shall heare more; for the present, I am sorry that such an occasion is offered me to trouble the Readers patience so much, with the relation of this viperous generation, and with such unsanctified sorts of mischiefe as these are; Only give me leave, before I leave them, to leave this wish to them, that these Brothers of Schisme and Sedition, with their Sisters of Faction and insurrection (for they of that sexe are as bad, being of the same sect) may in due time (as I hope shortly they will) suffer exemplary and condigne punishment according to their demerits.

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Being

A True Relation of the Bloody Massacre

OF THE

PROTESTANTS

IN

PARIS,

By the Papists and Cavileers:

In which Bloody Massacre, they murdered many of the chiefe of the Noblity, with thousands of Men, Women and Children, which knew nothing till the Murtherers brake into their Houses, and murdered them, flinging their dead bodies into the open Streets and stinking Ditches.

Wherein you may take notice of the Barbarous and Bloody Religion of the PAPISTS, by their many Conspiracies and Treasons against Queen ELIZABETHS own person, and 88. the Gunpowder-plot, and the unheard of Cruelty they have and still do use in this their Rebellion in *Ireland*,

Which should make all true Protestants to beware of them, notwithstanding their faire pretences or Oath.

London, Printed for *Joseph Hunscott*, 1642.